

MISCELLANEA ;
OR, A
MIXTURE
OF

Choyce Observations and
Institutions, MORAL, and
DIVINE, Composed for
Private use.

BEING
The Product of spare hours, and
the Meditations of
J. H.

**Εἰς τὴν φιλοκαθάρτησιν τοῦ Πνεύματος.*

LONDON,
Printed for Thomas Helder, at
the Sign of the Angel in Lit-
tle-Brittain. 1669.

MISCELLANEA

MIXTURE

OF
Choice Observations and
Instructive MORALS
TO YOUNG GENTLEMEN
Private use.

BEING

The History of the
the M...



...

LONDON

Printed for James H. ...
the Sign of the ...
1663.

TO THE
Right Honourable
ARTHUR,

Lord Baron of Mount-Norris
and Newport-Pagnel, Viscount
of Valentia, Earl of Angelsey,
Lord Treasurer of his Majesties Na-
vy Royal, and one of his Majesties
most Honourable Privy Council of
England, and Ireland.

S. P. D.

My Lord,

YOur known indulgence,
even of the meanest
Essayes to the advance of Pi-
ety, Peace, and Prudence;
gives boldness to these imper-
fect

The Epistle

fect lines to implore your Lordships Correction; not that this Glow-worm means an addition of Light to so great a Sun, or to instruct a person so transcendently qualified with all knowledge: it only begs the dew of your benigne aspect, that it may live; and if by its Glimmerings there may be an encrease of light to the darker World, I have my reward; however this Mite of my first endeavours owes its being to your Lordships favour; upon whose Person, Family, and Concerns, that all kind of Blessings may be multiplyed, shall be the

the

Dedictory.

the continued Intercession
of him who prays to be ac-
cepted

Your Lordships

very Servant

in the ser-

vice of Christ

J. H.

TO



TO THE
READER

Reader,

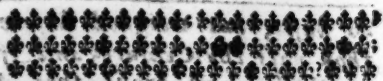
THe Influence of the times,
giving more then won-
ted sp^r hours, I did Compose
this small Treatise for pri-
vate use : But hoping this
way to serve thee, when other
opportunities may be denied, I
have published it. Thou hast
in it few and plain words;
I only beg it may not be read
in

The Epistle &c.

in haste, but weighed before
thou pass thy Censure; and if
it please, and profit thee, I
have my end; who am willing
upon any Christian account to
be,

Thy Servant
July 12 1669.

J. H.



Books Printed for Thomas
Helder, living at the An-
gel in Little Brittain.

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astica; or, three Books of the
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cerning the Consistency of
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MISCELLANEA,
OR, A
MIXTURE
OF
Choyce Observations.

CHAP. I.



Et God be the AL-
PHA and OMEGA,
of every day, of eve-
ry duty, of every act,
and of every enterprife; make
B him

him thy first morning thought,
when thou dost awake, and
thy last evening thought, when
thou liest down to sleep; in all
thy actions and undertakings
eye his command, implore his
assistance, and aime at his glo-
ry; so shall thy labors prosper,
thy rest be peacefull, thy life
pious, thy death blessed, thy
resurrection joyous, and thy
eternal Being glorious.

CHAP. II.

VW^Henthou prayest let
thy words be few, and
endeavour rather a sence of
thy own necessity and divine
bounty, then elegancy of
phrase. God that knoweth thy
thoughts, needs not thy Elo-
quence

quence for his information;
and he that plentifully feedeth
the young Ravens when they
cry unto him, will not deny
his Child daily bread. Never
prayer rightly made but
was heard, never prayer was
heard, but was granted; and
he who hath proclaimed him-
self a God hearing prayer,
hath promised to teach thee
to pray.

CHAP. III.

Sin is a deceitful poyson, fair
in colour, sweet in tast, but
deadly in operation; look not
upon it with delight, lest it
hurt thee; tast it not lest it
wound thee; feed not on it,
lest it kill thee; and as thy Sa-
viours

viours blood is thy only cure,
so thy sorrow for it, is the best
cordial and thy greatest com-
fort; for so often as thou re-
memberest thy sins past with-
out grief, so often thou repeat-
est those sins for not grievings;
he that will not mourn for the
evil he hath done, gives earnest
for the evil he intends to do.
Nothing can assuage that fire
which sin hath made, but the
water which repentance hath
drawn; and more joy is pro-
mised to repentance, then to
innocency: consider when thou
sinnest heaven is grieved, and
canst thou rejoyce? hell re-
joyceth, and canst thou be
merrie? thy best friends are
provoked to turn thine ene-
mies,

mies, and thy worst enemies, are espoused for thy friends; how then comes sin to please thee, when it displeaseth God thy Father, when it profits thee so little, and hurts thee so much? it wounds thy soul, it decays thy health, it impairs thy estate, it intailes a curse upon thy children unto the fourth generation; in short, it will exclude thee from all felicity, it will involve thee in all misery, and for ever ruine thee: Oh therefore sin not.

CHAP. IV.

BEfore the undertaking of any designe, weigh well the glory and advantage of it, with

the danger and disgrace that may ensue; if the glory outweigh the danger, it is cowardise to forbear it; if the danger outweigh the glory, it is rashness to attempt it; if the balance stand equally poised, let thy own genius cast it; if thou doubt the lawfulness of thy action, commend it in thy devotion to divine blessing; if it be lawful, thou shalt find thine heart encouraged by thy Prayer; if unlawful, thy Prayer will be discouraged by thy heart: that action is not warrantable, that either blusheth to beg a blessing, or having succeeded dares not return thanksgiving.

CHAP. V.

Flatter not thy self in thy faith towards God, if thou wantest charity to thy neighbour, and think not thou hast charity to thy neighbour, if thou want'st faith towards God; where these two are not together, they are both wanting, and both dead, if once divided. In thy faith 'tis not whether it be strong or weak, but whether it be true; God hath not promised eternal life to him that believeth much, but to him that believeth; 'tis not the eldest shall have the whole inheritance, Gods children are all coheirs. In thy charity 'tis not how much, nor

to whom, but with what heart thou givest ; he that giveth all he hath, and yet retaineth a secret desire of keeping part, though he hath parted with all hath given nothing at all. God loveth a cheerful giver. Not to give to the poor is to take from him ; and to deny God the loan of what he hath given thee, and of what is in his power to take from thee, not to feed the hungry when thou hast it, is the utmost of thy power to kill him ; that therefore thou mayst avoyd both sacriledge and murther, be charitable ; and remember there is no soyl so fruitful as the poor mans back, and belly: What thou givest in charity,
will

will return an hundred fold into thy own bosome, or entayle a blessing upon thy childrens children.

CHAP. VI.

Give thine heart to thy Creator, reverence to thy superiors, honor to thy Parents, thy bosom to thy friend; give diligence to thy calling, and ear to good counsel; give almes to the poor, and glory to God; forgive him that ignorantly offends thee, and him that having wittingly offended thee seeks forgiveness of thee; forgive him that hath forcibly abused thee, and him that hath fraudulently betrayed thee; forgive all thine enemies.

mies, but least of all thy self: he is below himself, that is not above an injury, and he that spares himself, teacheth God not to spare him. Give and it shall be given thee, forgive and it shall be forgiven thee; to give and forgive is the sum of all Christianity.

CHAP. VII.

IN thy apparrel avoyd profuseness, singularity, and gaudiness; let it be decent, and suited to the quality of thy place, and purse. Too much punctuality, and too much morosity, are the extreames of pride; be neither too early in the fashion, nor too long out of it, nor too precisely in it; what custome hath civiliz'd is become

come decent, till then ridiculous. Where the eye is the Jury, thy apparrel is the evidence; the body is the shell of the soul, apparrel is the husk of that shell, the husk often tells you what the kernel is; seldom doth solid wisdom dwell under fantastick apparrel; neither will the pantaloon fancy be immured within the walls of grave habit; the fool is known by his pyed coat.

CHAP. VIII.

Let thy discourse be pleasing and profitable; be cautious what thou speakest, to whom, how, and when; let what thou speakest be neither false, nor impertinent, nor too much.

much; not false, for God is the Author of truth, the Devil is the Father of lyes. If the telling of a truth shall endanger thy life or credit, the Author of truth will protect thee from that danger, or reward thee for thy damage; if the telling a lye may secure thy life or credit, the father of lies wil beguile thee of thy gaines, or traduce the security; better by losing of thy life to save it, then by saving of thy life to lose it; however, better thou perish then the truth. Be sure thy discourse be to purpose, lest thou be counted foolish, and thy discourse a burden; let it not be too much, God hath given thee two ears
and

and one Tongue, to the intent thou shouldst hear much, and say but little; what thou hearest thou receivest, what thou speakest, thou givest; it is more glorious to give, more profitable to receive; and it is less shame to be lost in a blushing silence, than to be found in too bold Eloquence. Sute thy discourse to thy company: all meats please not every palat, all kind of discourse pleaseth not every company. Neatly entice every one to that he knows, to that which likes him best, and may profit him most; so shall thy company be desir'd, and thy discourse priz'd; but cloath not thy language either
with

with obscurity, or affectation, in the one thou discoverest too much darkness, in the other too much lightness. He that speaks from the understanding doth best; and know when to speak, least whilst thou shewest wisdom in not speaking, thou bewray thy folly in too long silence; if thou art a fool, thy silence is wisdom; if thou art wise, thy long silence is folly. As too many words from a fool's mouth gives one that is wise no leave to speak, so too long silence in him that is wise, gives a fool opportunity of speaking, and makes thee guilty of his folly. To conclude, if thou be
not

not wise enough to speak, be
so wise as to hold thy peace.

CHAP. IX.

IF thou wouldst have a
good servant, let thy ser-
vant find a wise Master; let
his food, rest, and wages, be
seasonable; let his labour, re-
creation, and attendance, de-
pend upon thy pleasure. Be
not angry with him too long,
lest he think thee malicious;
nor too soon, lest he conceive
thee rash, nor too often, lest he
count thee humorous; be not
too fierce lest he love thee not,
nor too remiss, lest he fear
thee not, nor too familiar, lest
he prize thee not; in brief,
whilst thou givest him the li-
berty

berthy of a servant, beware thou lose not the Majesty of a Master ; rebuke his faults in private, publick reproof hardens him; if he be past a youth, strike him not: he is not fit for thy service, that after wise reproof, will either deserve strokes, or bear them : the wages he hath earned detain not from him, lest God withhold thy wages from thee; if he complain to thee, hear him, lest he complain to heaven where he will be heard; if he hunger for thy sake, thou shalt not prosper for his sake. The poor mans penny is a plague in the rich mans purse.

CHAP.

CHAP. X.

IF thou be a servant deal justly by thy Master, as thou desirest thy servant should deal by thee: where thou art commanded be obedient, where not commanded be provident, let diligence be thy credit, let faithfulness be thy Crown, let thy Masters credit be thy care, and let his welfare be thy content; let thine eye be single, and thine heart be humble. Be sober that thou may'st be circumspect; he that in sobriety is not his own, being drunk whose is he? be not contentious nor lascivious, the one shews a turbulent heart, the other an idle brain. A good servant

vant is a great master ; and the best way to become a great and good master, is to be a good and faithful servant ; he that is faithful in a little, shall be ruler over much.

CHAP. XI.

Marry not too young, and when thou art too old marry not, lest thou be fond in the one, and dote in the other, and repent of both ; let thy liking ripen before thou love, let thy love advise before thou choose, and thy choyce be fixed before thou marry. Remember that the whole happiness or unhappiness of thy life depends upon this one act; nothing but death
can

can dissolve this knot. He or she that weds in hast, repents oft-times by leasure. Whoever repents him of his own act, is or was a fool by his own confession. In thy choyce, or rather in thine acceptance of an husband, let him be one that is discreet, and wise, lest when thou hast him, disallowing his parts, thou despise his person, and make thy life uncomfortable; let his breeding and behaviour be answerable to thy quality, and disposition, lest thou be weary of him at home, and ashamed of him abroad. Marry not too far above, nor too far below thy quality and fortune, lest in the one thou be upbraided with thy first condition,

dition, or lest in the other thou expect more observance then will be given, both which create discontent. Let not his years be short of thine, nor far exceed them; if he be much elder, he may fancy thee, but thou wilt take no pleasure in him; if he be younger, the burden of business will lye upon thy shoulder; thou wilt dote on him, but he will disregard thee. By no means chuse one that is given to excess in drinking: the drunkard is qualified for all vice, and a stranger to all vertue; with him, Blasphemy is Wit, Oaths are Rhetorick, Adultery but a Frolick, Incest a venial sin, Quarrels are Manhood, Murther is Valour,
Friends

Friends are Enemies, and Secrets are Proclamations. Noah discovered that being drunk which he had kept secret six hundred years. Lot did that being Drunk for which he did abhor himself being sober. Let not his recreation be his business, for business is elder brother to recreation, and complement, and ought firstly to be attended, otherwise folly and penury will be the issue of both. As near as may be choose one of thy own complexion, and disposition; for where nature hath put antipathy, marriage may, but seldom doth create a perfect Union. The severe melancholly humour condemns the frolick

lick Sanguine complexion, for too much lightness, and vain;
the Sanguine complexion condemns that for too much Austerity; these but seldom do agree. If thou marry'st him only for his estate, thou marry'st his estate, not him; if his estate be small, his prudence and providence with thy help will encrease it: There is more danger of wasting an estate left us, then of impairing an estate we have gotten; he that knows how to get, knows best how to keep, and how to improve what he hath gotten. Be careful that he be religious, and that he be of thy own religion. That enmity that is grounded upon difference in religion, is very hardly reconciled,

ciled, hath sometimes parted,
and often disturbed near Re-
lations. Be not over-curious
in his person, so it be comely;
if he be deformed, upon view
of fairer objects thou mayest
dislike him; if exceeding fair,
others may fancy him to thy
hurt. Let him have no here-
ditary disease; for that
disease we bring with us
into the world, doth u-
sually make our life uncom-
fortable in it, and take us out
of it. If thou meet with such
a one as is here described,
wisely accept him, and yeeld
him a sutable respect to his
quality; too great a reserva-
tion will expose thee to the
sentence of pride; too easie
access

access will condemn thee to the censure of folly. Things too hardly endeavoured discourage the seeker, too easily obtain'd disparage the thing sought for, too easily got is lowly prized; when thou hast him, let him know thou art his, and that he may safely confide in thee, and commit his secrets to thee, even as to his own heart; thou can'st not enjoy peace so long as he is discontent; neither can he be at rest, so long as thou art disquiet; you are now no more two but one. Think not to enrich thy self out of his estate without his consent, or privacy, it is the way to ruine both. He is no good husband
that

that denies his Wife convenient allowance, answerable to his estate and quality; she is no discreet Wife, that desires more. In short, an understanding Husband makes a discreet Wife, and she an happy Husband.

CHAP. XII.

Deliberate long before thou consecrate a friend; and with four sorts of men have no serious friendship, with the *Ingrateful*, the *Multiloquious*, and the *Coward*, and the *Passionate angry Man*; the first cannot prize thy favors, the second will not keep thy counsel, the third dare not vindicate thy honor, the
C fourth

fourth is hardly kept and quickly lost; but if thou finde one whom thy *impartial judgment* concludes worthy of thy bosome, know thou hast found a *jewel*, receive him joyfully, and entertain him wisely; be cautious what thou sayst, and courteous in what thou dost: observe his inclination; if thou find him weight, lodg him in a faithful bosome, impart thy secrets boldly to him, and mingle thy thoughts with his, he is thy very self, and use him so; yet be neither rudely familiar, nor rashly exceptious; the one will breed contention, the other contempt; if thou firmly think him faithful, thou makest him so; the

the more trust and confidence thou dost repose in him, the greater obligation dost thou put upon him, to be true to thee; and be to him as thou desirest he should be to thee, disclose not his secrets, flatter him not in his mistakes, deny not his reasonable requests; let nothing but death part thy friend and thee.

CHAP. XIII.

WHat thou desirest, consider thoroughly before thou prosecute, weigh the conveniences with the inconveniences, the charge of the Plow, with fulness of the Barn; when thou art come to a resolve, neither delay execution

cution, nor bewray thy intention. Delayeres are dangerous, and he that discovereth himself, till he hath made himself master of his desires, lays himself open to his own ruine, and makes himself prisoner to his tongue ; a word unspoken, is like the Sword in the scabbard, thine, if vented, thy Sword is in anothers hand; if thou desire to be held wise, be so wise as to hold thy Tongue.

CHAP. XIII.

Et that Table which God hath pleased to give thee please thee; accustome thy palat to that which is most usual consulting rather thy health then thy appetite. He

tha

that delights in varieties,
must often feed displeased,
and sometimes lye at the
mercy of a dear market. Com-
mon food nourishes best, deli-
cates please most; the sound
stomach prefers neither: what
art thou the worse for the last
years plain diet, or what now
the better for thy last great
feast? if thou be content with
a little, thou hast enough; if
thou complain, thou hast too
much. In the entertainment
of thy friend, let thy provision
be solid, and fuller of sub-
stance then of Art; be wisely
frugal in thy preparation, and
freely cheerful in thy enter-
tainment; if thy guests be
right, it is enough, if not, it is

too much; too much is vanity, enough is a feast.

CHAP. XV.

BEVERY circumspect in the choice of thy companions. Those we frequently converse with, have a great influence upon us; either to improve and better us, or to make us worse. *Joseph* by being in *Pharaoh's* Court, learned to swear *by the life of Pharaoh*. And ever associate thy self with thy betters. In the society of thine equals thou shalt find more pleasure, in the society of thy superiours thou wilt find more profit; to be the best in the company is the way to grow worse; the best means to grow better is to be the

the worst there. And keep no company with the flatterer, the tale-bearer, and him that is branded with notorious vice ; by the flatterer thou can'st take no just account of thy self, for he is ever silent at thy faults, doth sooth thee in thy frailties, and excuse thee in thy follies. From the talebearer thou can'st receive no just account of thy neighbour: he that loves to carry tales, reports them after his own humor, and to please him he makes his report to. If thou keep company with the third, thou wilt be supposed to partake with him in his vice, or at least to connive at him ; for be as reserved as thou canst

C 4

canst be, yet such as thy companions are, such wilt thou be thought be be.

CHAP. XVI.

L Et thy recreation be moderate, seasonable, lawful, and such as doth become thee; let it be moderate, therefore spend not too much of thy strength, nor too much of thy time, nor too much of thy estate, in recreation, thy time is short and precious : Eternity depends upon thy good improvement of this moment; yesterday cannot be recalled, and to morrow is not sure. Spend not too much of thy strength, the end and use of recreation being to sweeten thy

thy rest, and to renew thy strength for labour. He that waists his estate to recreate himself, makes a sport of his own ruine. Let thy recreation be seasonable and a servant to thy business, lest thou be a slave to it; and remember the servant must not be greater then his master. Let it be lawful. He that makes a jest of that which is unlawful, shall be punished in earnest. And lastly, see that thy recreation be such as doth become thee. It becomes not the grave Senator to dance the Antick, nor Ladies of honor to frisk about a May-pole.

CHAP. XVII.

IF ever God vouchsafe thee Children, and thou desire to see them vertuous, let them not see their Parents vices. Thou canst not rebuke that in them, which they behold practiced in thee. Till reason be ripe, examples teach more then precepts: Such as thy behaviour is before thy Childrens face, such commonly is theirs behind thy back; be sure thy passion miscall them not, lest thou prophesie their fortunes, and curse them not, lest thy curse returne from whence it came; curses sent in the room of blessings are driven back with a double ven-

vengeance : If thou hast a Son,
and an estate for him, keep
him not too short, lest he think
thou live too long ; and what
thou allowest him, let him re-
ceive from thy hand as gift,
not from thy Tenants as Rent:
keep the reins of thy estate in
thy own hand, lest thou for-
sake the sovereignty of a Pa-
rent, he forget the reverence
of a Childe ; let his liberty be
grounded upon thy permis-
sion , and keep him within
the compass of thy instruction;
let him feel thou hast the
curbe, though occasion urge
thee not to check ; give him
the choise of his own Wife,
if he be wise ; counsel his af-
fection rather than cross
it;

it, if thou beest wise, lest this marriage bed be made in secret, or depend upon thy grave; If he be given to lavish company, stave him off with lawful recreation; be cheerful with him, that he may love thy presence, wink at small faults that thou mayst gain him; be not always chiding lest thou harden him, neither knit thy brow too often, lest thou dishearten him. Remember the discretion of a Parent oft times prevents the destruction of a Child. Love not thy Children too unequally; if thou dost, shew it not, lest thou make the one proud, the other envious, and both fools. If nature hath made a difference,
it

it is the part of a tender parent to help the weakest; that tryal is not fair where affection is judge. And choose such employment for thy son, as may stand with his fancy and thy judgment, lest thy country loose a servant, and thou a child. To conclude, so behave thy self amongst thy children that they may fear thy displeasure, rather then thy correction; too much familiarity will embolden them, too little countenance will discourage them; when thou reprovest them do it in season, when thou correctest them do it not in passion. As a wise child makes happy parents, so wise parents make happy children.

CHAP.

CHAP. XVIII.

INsult not over misery, nor deride infirmity, nor despise deformity; the first shews thy inhumanity, the second thy folly, the third thy pride: he that made him miserable, made thee happy, that thou mightest lament him; he that made him weak, made thee strong to support him; he that made him deformed, gave thee favour to be humbled. He that is not sensible of anothers unhappiness, is a living Stone; but he that makes misery the object of his triumph, is an incarnate Devil. Take no pleasure in the folly of an idiot, nor in the fancy of a Lunatick, nor in the frenzy

frenzy of a drunkard ; make them the object of thy pity, not of thy pastime; when thou dost behold them, consider how thou art beholding to him that suffered not thee to be like unto them : 'tis not thy merit, but Gods favour alone, that puts a difference between thee and them.

CHAP. XIX.

HAth Fortune dealt thee ill Cards, let wisdom make thee a good Gamester. In a fair Gayle every fool may sayl, but wise behaviour in a storm commends the wisdom of a Pilot. To bear adversity with an equal mind, is both sign and glory of a brave spirit.

rit. As there is no worldly gain without some loss, so there is no worldly loss without some gain; if thou hast lost thy wealth, thou hast lost some trouble with it; if thou art degraded of thy honour, thou art likewise freed from the stroke of envy; if sickness hath blurr'd thy beauty, it hath delivered thee from pride; set the allowance against thy loss, and thou shalt find no great loss. He loseth little or nothing who keeps the favour of his God, and the peace and freedom of his conscience. But hast thou lost any thing, advise with thy self whether thy loss be recoverable; if it be, use all such speedy and lawful means

means (the violence and unseasonableness whereof may not disadvantage thee in thy pursuit) to recover it; if it be not recoverable, endure with patience what thou canst not recover with pains. He that carnally afflicts his soul for the loss of a transitory good, casts away the kernel because he hath lost the shell.

CHAP. XX.

LEt not the falling of Salt, the crossing of an Hare, the chattering of a Pie, the flying of a Crow, or the crying of a Cricket trouble thee; they portend no evil but what thou fearest; he is ill acquainted with himself that knows
not

not his own fortunes better then they; he hath little knowledg of God, and less faith in him, who knoweth not his power, or believeth not his providence to be above the portent of these silly things: if evil follow, it is the punishment of thy superstition, not the fulfilling of their prediction; all things are lucky to thee, if thou love God, and live in his fear; nothing but is ominous to the Superstitious.

CHAP. XXI.

AS thou desirest the love of God and man, beware of Pride, it is a tumour in thy mind, that breaks and poysons all thy actions; it is a worm
in

in thy treasure that eats and
ruines thy estate; it loves no
man, is beloved of no man;
it disparages vertue by de-
traction; it disrewards good-
ness in it self, by vain glory;
the friend of the flatterer, the
mother of envy, the nurse of
fury, the bawd of luxury, the
fin of Devills, and the Devil
in mankind: it hates Superi-
ours, it scornes inferiours, it
owns no equalls; 'till thou
hate it, God hates thee; there-
fore be humble. The voice
of humility is Gods musick,
the silence of humility is
Gods Rhetorick; humility en-
forces, where neither vertue,
nor strength, nor reason, can
prevail. Wouldst thou be plea-
sing

sing to God, and worthily prayed of men, be humble; wouldst thou lay a sure foundation for preferment, and lasting glory, be humble. That soyl which lyeth low, is ever most fruitful, and of greatest value. The tall Cedars are exposed to the strong gusts of every wind, when the low trees grow secure in the valley. Humility is the root, and nourisher of vertue, pride is the root of vice and ruine.

CHAP. XXII.

OF all endowments which God hath given the sons of men; wisdom is the principal: seriously to deliberate before

fore we attempt any thing;
and having resolved, neither
to delay, nor unseasonably to
hasten execution; but accute-
ly to compare times, persons,
places, and things, together.
That may be seasonable now,
which will not be so hereafter;
that may please and profit this
person, which will displease
another; but if thou wouldst
be wise, see that the foun-
dation upon which, the rule
by which, and the end for
which thy designs are un-
dertaken, be right; so shalt
thou either find success in
thy attempt, or a blessing
in thy disappointment. Be
careful to know, and take thy
opportunity to foresee and
prevent

prevent future danger, but especially to secure thy principal concerns, through all changes. The heart being whole, the rest of the body will do the better; the principal being safe, other damages are recoverable. In short, be as wise as Serpents, and harmless as Doves. Wisdom without innocency, is knavery; innocency without wisdom is foolery; the innocency of the Dove, corrects the subtilty of the Serpent; the subtilty of the Serpent, instructs the innocency of the Dove; what God hath joyned, let no man separate; and if thou desirest to be wiser, yet, think not thy self yet wise enough, ; if thou desirest

desirest to improve knowledge in thy self, despise not the instruction of another. He that instructs him that thinks himself wise enough, hath a fool to his Scholar; he that thinks himself wise enough to instruct himself, hath a fool to his Master. If thou be not a *Prometheus* to advise before thou doest, be an *Epimetheus*, to examine what thou hast done; when want of advice hath brought forth an improvident act, the act of examination may produce a profitable repentance.

CHAP. XXIII.

HAst thou any business of consequence in agitation, let

let thy care, and endeavour to accomplish it, be reasonable and seasonable. Continual standing bent weakens the Bow, too hasty drawing breaks it. Put off thy cares with thy clothes, so shall thy rest strengthen thy labour, and thy labour sweeten thy rest. And in the diligent use of such law-ful means as may conduce to effect thy design, have an eye to him who alone speeds every action after the pleasure of his own will: remember the race is not to the swift, nor the battel to the strong; 'tis not the prediction of those things that are accounted ominous, nor the influence of the stars so much insisted on, in Judici-

all Astrology, nor thy best endeavours, that gives the certain event; but every mans Judgment is from the Lord; commit thy way therefore unto him, and he will give thee the desire of thine heart; acquiesce in that issue he gives to all thy endeavours, so shalt thou be the subject of peace, and the object of his favour, whose loving kindness is better then life it self.

CHAP. XXIV.

Rather be doing nothing to purpose, then be idle, that the Devil may find thee doing; for whom he finds idle, he imployes. The Bird that sits, is easily shot, when flyers escape

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the fowler. Consider the heavens are in continual motion, the winds blow, and the rivers hasten from whence they came; and shall Man be idle, who hath such an unwearied principle of Action, as is his immortal spirit! Idleness is the dead Sea that swallows up all vertue, and the self-made sepulcher of a living man. The Idle man is the Devils hireling, whose livery is raggs, whose diet and wages are Famine and diseases. Idleness is prodigal of precious time, dulleth the understanding, nourisheth corrupt humours in the body, weakens the brain, and displeaseth God; therefore be not idle.

CHAP.

CHAP. XXV.

REad not Books alone, but Men; and that thou mayst better understand the persons thou dost converse with, know there be three principles or motives which move and incline most men in their principal actings. The first and greatest is Religion: if thou find a person zealously affected to Religion, thou shalt ever find this person active to propagate and promote his Religion; and although he may be interrupted by the influence of times, or necessity of his condition, yet this is the mark he aims at, and as far as opportunity serves him, he will

serve it. The second grand principle of Action like to this, yet interiour, is temporal interest. Interest will not lye; every wise man will be true to his own interest. If ever thou discern the interest of such a one wherein it lyeth, thou mayst be sure where to find him; for all his actions are but as so many circumferential lines, which ever center in this point. If his interest lye in honour, he will ever be projecting what may preserve and encrease his honour; the like of wealth, pleasure, &c. The third thing which doth sway and byass men in their actions is their natural inclination and complexion. The Melancholy

ly is ever austere, reserved, silent, envious, not easily provoked to anger, but if angry, hard to be reconciled, Superstitious, Jealous; and seldom merry, but when merry, very merry; black and swarthy. The Sanguine is affable, courteous, pleasant and merry, not easily provoked to anger, nor long continuing so, fair and ruddy. The Phlegmatick is dull and slow in all his motions of few words, not curious, but plain and peaceable, not amorous, but rather the contrary, pale, and white, and enclined at least to be corpulent. The Cholerick is unconstant, free, and liberal, soon angry, and soon pleased, not to be trusted
with

with secrets, quick of invention, but not so solid in judgment, bold, audacious, and given to boasting, of a yellow or tawny colour. Now as any person partakes of any of these, more or less, so is he more or less subject to the qualities and conditions before mentioned; and although the byass of his condition, the genius of the time, the influence of his companions, or the necessity of his employment, may draw, or drive, him besides his natural temper, yet in this he dwells, and according to this he is and acts most certainly, and constantly. If thou be to deal with a Chollerick man, and stir him perchance to some
passionate

passionate out-stray or indecency, neither let thy passion kindle with his, nor be dismay'd; his good nature, when the hot blood retires, will be apt to yield and gratifie so much the more; if with a timorous man, thou mayst awe him with thy interest in some grandee; if with a Melancholy man, thou mayst oblige him by intrusting him with some secret, whereby thou wilt not only create in him a confidence of thy being his friend, but thou wilt make him firmly thine; if with a covetous man, thou must gain him with gifts, or with hopes at least of gaining by thee. And mark it, thou shalt find for the most

part, young men prodigal, the middle-aged proud, and old men covetous. If thy design be upon a proud man to make him thine, let him know thine and the worlds admiration of him ; this will oyl and supple him, that thou may'st bend him at thy pleasure ; but to the Drunkard commit no secrets, and of the Envious have a care ; for who can stand before Envy ? The injured man doth sometimes forget ; but the envious man will never cease secretly to persecute.

CHAP. XXVI.

IF thou be strong enough to encounter with the times, keep thy station ; if not, shift
a foot

a foot, to gain advantage of the times. He that to prevent a thief acts the beggar, is not the poorer. It is a great part of wisdom sometimes to seem a fool; he least fayls in his designs that can meet time in its own way; yet it is not alwayes safe to comply with every thing the time brings forth, but adhere to the undoubted principles of equity and reason, alwayes and in every thing using moderation; for as violence never holdeth long, so it exposeth the person guilty of it to many inconveniencies.

CHAP. XXVII.

BE not censorious, for thou knowest not whom thou judgest. It is a more dextrous error to speak well of an evil man, then ill of a good man; and safer for thy judgment to be led by simple charity, then by uncharitable wisdom. And before thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanseth a blot with blotted fingers, makes a greater blurr. He may tax others with privilege that hath not in himself what others may tax; the censorious will ever be censured. And censure not him whom
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the looser world calls *Puritane*; if he be an Hypocrite, God that knows him will reward him; if zealous, God that loves him will revenge him; if he be good, he is good to Gods glory, if evil, let him be evil at his own charges; he that judgeth shall be judged.

CHAP. XXVIII.

IN thy pleading with another, ever use calmness; for the stronger thy passion is, the weaker will be thy argument, and thou the less able to maintain it. Let the end of thy Argument be rather to discover a doubtful truth, then a commanding wit: in the one thou shalt gain substance, in the

the other fieth. Covet to be
truths Champion, at least to
hold her Colours. He that
pleads against the truth, takes
pains to be overthrown; or
if a conquerour, gains but vain
glory by the conquest. Though
time or argument may seem to
cut the sinews, and clip the
wings of truth, yet even then
when it seemeth dead, it riseth
as immortal, with greatest
lustre, and is that firm centre
wherein all things repose, that
chart by which every wise Pi-
lot doth sayl, that rock where-
on we rest, that Lamp which
lighteth our paths that we
may go aright, that shield
which will defend us, and that
foundation whereon we may
safely

safely build all our actions and expectations.

CHAP. XXIX.

LEt thy religious fast be a voluntary abstinence; not so much from flesh, as from fleshly thoughts. God is pleased with the fast, which gives to another, what thou denyest to thy self, when the affliction of thy own body is the repairing of thy Brothers. He fasts truly that abstaines sadly, grieves really, gives chearfully and forgives charitably. And in all religious acts, for thy manner of performance, be not too much wedded to thy own opinion; but in those ceremonies of the Church which

which remain indifferent, do according to the constitution of that Church where thou art. The God of Order, and Unity, who created both Soul, and Body, expects Unity in the one, and order in both. 'Tis not ceremony, but substance, that best pleaseth God, who being a Spirit delights most in that service, which is most spiritual and according with his will revealed in his word.

CHAP. XXX.

BEware of him that is slow to anger. Anger when it is long in coming, is the stronger when it comes, and the longer kept; abused patience turnes to fury. When fancy is
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the ground of passion, that understanding which composes the fancy, qualifies the passion; but when judgment is the ground, the memory is the Recorder, and this passion is long retained.

CHAP. XXXI.

HE that professeth himself thy open enemy; armes thee against the evil he means thee; but he that dissembles himself thy friend, when he is thy secret enemy, strikes beyond caution, and wounds above cure: from the first thou mayst deliver thy self; from the last good Lord deliver thee.

CHAP.

CH A P. XXXII.

SEarch into thy self, before thou accept the ceremony of honour: if thou art a Palace honour (like the Sunbeams) will make thee more glorious, if thou art a dung-hill the Sun may shine upon thee, but not sweeten thee; thy Prince may give thee honour, but not make thee honourable; if vertue prefer thee, vertue will preserve thee; but that honour which thy wealth hath purchased, is neither lasting, nor thy own, but is pinned upon the wheel of Fortune; when the wheel shall turn, thy honour falls, and thou remainest an everlasting monument.

monument of thy own ambitious folly. What money creates, money preserves ; if thy wealth decay, thy honour dies ; and consider, that is but a slippery happiness which fortunes can give, and frowns take away ; and not worth the owning, which a nights Fire can melt, or a rough sea can drown ; honour thy Creatour, and he will give thee honour that will endure for ever.

CHAP. XXXIII.

IF thou study Law or Physick, endeavour to know both, and to need neither ; temperate diet, moderate and seasonable labour, rest, and recreation, with Gods blessing, will

will save thee from the Physician; a peaceable disposition prudent and just behaviour, will secure thee from the Law; yet if necessity compel, thou mayst use both; they that use either otherwise then for necessity, abuse themselves into weak bodies, and light purposes; they are good remedies, bad business, and worse recreations.

CHAP. XXXIV.

BE not so mad as to alter that countenance which thy Creatour made thee; remember it was the work of his hands; if it be bad, how dardest thou mend it? If it be good, why doest thou mend it? Art thou ashamed of his work, and proud

proud of thy own? God made thy face, to be known by; why desirest thou to be known by another; it is a shame to adulterate modesty, but more to adulterate nature; lay by thy art, and blush not to appear what he blusheth not to make thee; it is better to be his picture than thy own; that addition which thou makest of thy own adds to thy deformity, and provokes God to make thee yet more deformed.

CHAP. XXXV.

IMp not thy wings with the Churches feathers, lest thou fly to thy own ruine. That God who chose the Tribe of
Levi

Levi for his Inheritance, promised to be theirs, and will protect them; if thou deprive him of his blessing, he will pursue thee with his curse. Impropropriations are bold Metaphors, but being continued are deadly Allegories. One foot of Land *in Capite* encumbers the whole estate. The Eagle snatched a cole from the Altar, but it fired her Nest.

CHAP. XXXVI.

BE not unstable in thy resolutions, nor various in thy actions, nor unconstant in thy affections; so deliberate that thou mayst perform; so perform, that thou mayst persevere.

severe. Mutability is the badge of infirmity.

CHAP. XXXVII.

SIt down content with Gods allowance, whatever thy condition be; he knoweth best what is best for thee; let thy endeavour be to please him in what thou dost, and to be pleased with what he doth. Dost thou want things necessary, grumble not, perchance it was necessary for thee to want; endeavour lawfully to supply it; if God bless not thy endeavours, bless him that knoweth what is necessary for thee: hast thou but a little, make it not less by murmuring; hast thou enough, make it not too much

much by unthankfulness; he that doth not contentedly and thankfully accept the least favour he hath received, is unworthy of the least favour he can receive; and that thou mayst the better be content; consider thy own merit, thou dost enjoy far more and far better then thou canst deserve; and remember thy self with all thy concerns to be at the wise, gracious, and absolute dispose of the omnipotent and omniscient God, whose purposes thou canst not vary with all thy fretting and discontent; thereby thou dost only make thy being the more uncomfortable, and add to thy burden; dost thou look on thy right hand,

hand, and find some above thee; look on thy left, and thou shalt see some below thee; but if thou hast no inferiour, wait but a while and thou shalt have no superiour; the grave (which hastneth to come up on all living) makes all equal, and puts a period to all thy pressures.

CHAP. XXXVIII.

ARt thou subject to any great vanity, or secret folly, nourish it not; if it will be entertain'd, encourage it not; if it grow stronger yet, more strongly strive against it; if too strong, pray against it; if it weaken not, joyn fasting to the prayer; if it shall continue,

tinue, add perseverance to both; if it decline not, add patience to all, and thou hast conquered it; however blabb not thy folly, lest thou appear impudent; nor boast of it, lest thou seem insolent; every mans vanity ought to be his greatest shame, and every mans folly ought to be his greatest secret.

CHAP. XXXIX.

TAKE heed thou harbour not that vice called Envy, lest anothers happiness be thy torment, and Gods blessing thy curse; it being the property of envy ever to maligne an others prosperity. Vertue corrupted with vain-glory

glory turnes Pride; Pride poysoned with malice becomes envy: joyn therefore humility with thy vertue, and pride shall have no footing; vain-glory shall find no entrance.

CHAP. XL.

PROVIDENCE is an exercise of reason; experience an act of sence; by how much reason excells sence, by so much providence exceeds experience; Providence is the rational Daughter of wisdom; Experience the Empirical Mistress of Fools: if thou hast providence to fore-see a danger, let thy prudence rather prevent it then fear it; the fear of future evi's often-
E times

times brings a present mischief: whilest thou seekest to prevent it, practise to bear it; he is a wise man that can avoid an evil; he is a patient man that can endure it; but he is a valiant man that can conquer it. Never fear any thing but what thy industry may prevent; be confident of nothing, but what fortune cannot defeat. It is no less folly to fear what is impossible to be avoided, then to be secure when there is a possibillity of being deprived.

CHAP. XLI.

IF God hath sent thee a Cross, take it up and follow him; use it wisely, lest it be unprofitable;

fitable ; bear it patiently, lest it be intollerable ; behold in it Gods anger against thy sin, and his love towards thee, in punishing the one, and chastening the other ; if it be light, sleight it not ; if heavy, murmur not. Not to be sensible of a judgment, is the symptome of an hardned heart ; to be displeased with Gods pleasure is the sign of a rebellious will : And to faint in the day of adversity, argues thy strength to be but small.

CHAP. XLII.

BE ever mindful of thy latter end, lest Death come upon thee unawares, and find thee unprepared ; and thou repent that thou hast lived,

being now to dye, and to dye eternally; expect it, for it will come: if thou expect it as a friend, prepare to entertain it; if as an enemy, prepare to overcome it; Death hath no advantage but where it comes a stranger, yet come it will, for spend an hundred years in Earths best pleasures, and after that, an hundred more; to which, being spent, add a thousand, and to that ten thousand more, the last shall as surely end, as the first are ended, and all shall be swallowed up in Eternity: he that is born to day, is not sure to live a day; he that hath liv'd the longest, is but as he that was born yesterday; the happiness of the one,

one is, that he hath lived; the happiness of the other is, that he may live, and the lot of both, that they must die: it is no happiness to live long, nor unhappiness to dye soon; happy is he that hath lived long enough to dye well, he shall live for ever: look upon thy burning taper, and there see the Emblem of thy life, the flame is thy soul, the wax thy body, and is commonly a span long, the wax (if never so well tempered) can but last his length, and who can lengthen it? if illtempered, it will burn the faster, yet last his length; an open window shall hasten either; an extinguisher shall put out both; husband them

the best thou canst, thou canst not prolong them beyond their date; leave them to the injury of the wind, or to the mercy of a wasteful hand, thou dost hasten their end, but still they burn their length; but puff them out, and thou hast shortned their passage, which else had brought them to their appointed end: bodies according to their constitution, stronger or weaker, according to the quality or inequality of their Elements, have their date, and may be preserved from shortning, but they cannot be lengthened; neglect may wast them, ill diet may hasten them unto their journey's end, yet they have lived their length;

length; a violent hand may interrupt them, a sudden death may stop them, and they are shortned : it lies in the power of man either permissively to hasten, or actively to shorten; but not to lengthen, or extend the limits of his natural life; he only if any hath the Art to lengthen out his Taper, that puts it to the best advantage.

CHAP. XLIII.

TAKE heed rather what thou receivest, then what thou givest; what thou givest leaves thee; what thou receivest sticks by thee. He that presents a gift buyes the receiver; he that receives a gift
sells

sells his liberty ; if thou givest, give to a right end ; if thou givest to receive the like again, it is exchange ; if to receive more, it is covetousness ; if to receive thanks, it is vanity ; if to be seen, it is vain-glory ; if to corrupt, it is bribery ; if for example, it is formality ; if for compassion, it is charity ; if because thou art commanded, it is obedience ; the end and affection in doing, the work gives name to the work done, whether it be good or bad.

CHAP. XLIV.

Censure no man, detract from no man, praise no man before his face, traduce
no

no man behind his back; boast not thy self abroad, and flatter not thy self at home; if any thing cross thee, accuse thy self; if any one extol thee, humble thy self; honour those that instruct thee, and be thankful to those that reprove thee: let all thy desires be subject to reason, and let thy reason be corrected by Religion; the way to subject all things to thy self, is to subject thy passions unto reason, and thy reason unto God; weigh thy self by thine own ballances, and trust not the voice of wild opinion; observe thy self, as thy greatest enemy, so thalt thou become thy greatest friend.

CHAP. XLV.

IF Opinion have cryed thy name up, let thy modesty cry thy heart down, lest thou deceive it, or it thee. There is no less danger in a great name then in a bad ; and no less honour in endeavouring praise, then in deserving it ; but if opinion hath lighted the Lamp of thy fame, encourage it with thy own oyl, lest it go out and stink : the chronical disease of popularity is shame ; if thou be once up beware, the way from fame to infamy is a beaten road.

CHAP.

CHAP. XLVI.

L Et the Holy Scripture be thy delight, and daily meditation; let not thy wanton fancy carve it out in jests, nor thy sinful wit, make it an advocate to thy sin; it is a subject for thy faith, not fancy; where wit and blasphemy is one trade, the understanding is bankrupt: and ever use it with reverence for the Authors sake, who is God over all, blessed for ever, the Father, Son, and holy Ghost: we are apt to value, study, and desire to understand the books of godly, learned, and judicious mens making; how much more should we value, and endeavour

YOUR

vour to the utmost, to understand these books which are of Gods making: mens writings are too much mingled with vanity, ignorance, folly, mistakes, imperfections, infirmities, and corruptions, favouring too much of a carnal spirit, when most spiritual; but Gods word is satisfactorily full without all vanity; most wise, faithful, and true, without all falshood, or folly; compleatly perfect beyond all imperfection; most pure and exceedingly refined, without all corruption: the Pen-men thereof not being contemptible or ordinary, but incomparable and Extraordinary persons. *Moses* the meekest man on Earth, the peculiar

peculiar favorite of God, with whom he talked face to face. King *David*, that sweet singer of *Israel*, that man after Gods own heart. *Solomon* the King, that most exquisite Master-piece for all kind of wisdom, Natural, Political, and Theological, whom God honoured with the building of his Temple, the like whereof was never seen. *Daniel*, in whom was found an excellent spirit, and great dexterity in expounding mysteries and secrets. *Paul*, who was caught up into third heavens; in a word, all of them holy men of God, moved by the holy Ghost. These being the Pen-men, how excellent and past compare must

must their writings needs be? Who would not value, study, and earnestly pry into them? If thou consider the manner of Holy Scripture, it is the most inviting, able to allure the hearts of men and Angels to the study of it; yea to ravish and transport their spirits in the understanding of it; here-in are revealed most profound and inexplicable mysteries; the nature of the blessed God, simple, without composition; All-sufficient, without any externall addition; immutable, without all shadow of alteration; eternal, immense, incomprehensible, omnipresent, and wholly infinite, without all limitation; the unity of essence, the

the Trinity of Persons, the Father not being the Son, nor either of them the Holy Ghost, yet all of them one, and the most holy God. The secrets of Gods eternal counsels, especially touching the Electing of his own in Christ, predestinating them to the adoption of Children, when all others are passed by: The curious order of the Creation to bring his purposes to pass: the permission of mans fall from the pinnacle of his natural integrity, that thereby he might take occasion to glorifie the height of his Justice, and Mercy, in raising them up by Christ to a farr higher pitch of supernatural felicity. The person
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and office of Jesus Christ the Mediatour, both altogether wonderfull; God and man united in one person, to unite God and man in one covenant; The Son of God became the Son of man, that the Sons of men might become the sons of God: A King, to subdue all our enemies to us, and us to himself: A Prophet, to unveil the bosome secrets of his father unto us; a Priest, offering up himself for us, upon himself, by himself; offering up himself the Sacrifice as man, upon himself the Altar as God, by himself the Priest as God-man; Christ was humbled, thereby we are exalted; Christ accused, we cleared:

Christ

Christ condemned, we justified and acquitted; Christ accursed, we blessed; Christ slain, and we live: Christ was conquered, that we might be more than conquerors through him that loved us. What shall I say! in Scripture is revealed, how enemies are reconciled; sinners justified; aliens adopted; beggars made heirs, and co-heirs with Jesus Christ; and dust and ashes shall be glorified for evermore: here are unfolded the Covenant of Grace wholly made up of heavenly cordials; the promises of the life that now is, and of that which is to come, exceeding great and precious: The comforts of God able to counterpoyze,

terpoyze our deepest disconsolations, and commands surpassing all the Laws in the World, in holiness, justice, and goodness. Here are discovered the miseries of all in the first *Adam*; the felicities of all that are in the second *Adam*; and the way how poor Souls are translated from those miseries to these felicities. Here you shall find God descending to man, in preparing all spiritual priviledges for sinners in and by Jesus Christ, our Saviour; in rendring richest grace by Covenant Promises, and Ordinances; and applying these preparations and renders actually to the Soul by the Spirit; and man ascending
to

to God by the Spirituallizing of his nature, acting of his faith, aspiring of his desires, fervency of his prayers, and holy tendency of his conversation; yea, both God and man sweetly closing together, in a most intimate communion in Christ Jesus, which is another Paradise, and Heaven upon Earth: In a word, what is there not in the holy Scriptures? Are we poor? here's the only way to content, which is the greatest riches. Are we Sin sick? here's a shop of Soul medicines. Are we fainting? here's a Cabinet of cordials. Are we Christ-less? here's the Star that leadeth unto Christ. Are we Christians?

ans? here's the band that not
 keeps us in Christ. Are we to d
 afflicted? here's our solace. fire
 Are we persecuted? there ther
 our Protection. Are we desert is t
 ed? here's our recovery. Are boo
 we tempted? here's our Sword is e
 and Victory. Are we young. inco
 here's our beauty. Are we old is li
 here's our wisdom; while we libl
 live, here's the rule of our ble
 Conversation; when we wh
 dye, here's the hope of wh
 our Glorification. Oh ble ble
 fed Scriptures! Who can To
 know them, and not love of
 them? who can love them, tha
 and not delight to meditate bol
 in them day and night? wo
 can meditate in them, and eig
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not desire to love them; love to desire them, and both desire and love to understand them? The Sacred Scripture is the Book of Books; the book of Life, whose original is eternal; whose essence is incorporeal; whose knowledge is life; whose writing is indelible; whose respect is desirable; whose doctrine is easie; whose depth is unsearchable; whose words are innumerable; and only one word *All*. To conclude, take one instance of the experience of Mrs. *Katharine Bretergh* of *Bretergholt* in *Lancashire*, who was wont to task her self to read eight Chapters a day at least; who in her sickness before her death

death fell into great distress
 Soul, through an apprehension
 the severity of Gods Justice
 the greatness of her Sins, want
 of Faith in and love to God
 sometimes she would cast her
 Bible from her, and say, It was
 indeed the book of Life, but
 she had read the same unpro-
 fitably, and it was become to
 her the book of Death. Some-
 times she would say, Her sin
 had made her a prey to Satan,
 spectacle to the World, a dis-
 grace to Religion, and a shame
 to her Husband, Kindred and all
 to true Christians; and here
 she would weep bitterly; she wish-
 ed she had never been born,
 or that she had been any other
 Creature than a Woman; she
 cryed

cried out oftentimes, Wo, wo, wo, a weak, a woful, a wretched, a forsaken woman; and such like pitiful complaints against her self, with tears trickling down her cheeks; but at last she was restored to joys and comforts unspeakable by means of the holy Scriptures: Oh (said she) My Soul hath been compassed about with terrours of death, fear within, and fear without; the sorrows of Hell were upon me, knots and knors were upon my Soul; a roaring Wilderness of wo was within me: but Blessed! blessed! blessed be the Lord my God, who hath not left me comfortless. One time she took Bible in her hand, and joyfully kissing

kissing it, and looking up towards Heaven, (she said) Oh Lord, it is good for me that I have been afflicted, that I might learn thy Statutes; the law of thy mouth is better to me then thousands of Gold and Silver: She desired her Husband to read some part of Scripture, he read the 17 of John, as he read vers. 9. I pray not for the World, but for them which thou hast given me, for they are thine; she interrupted him saying, Oh Lord Jesus dost thou pray for me? Oh blessed and sweet Saviour, dost thou pray for me? Oh how wonderful! how wonderful! how wonderful are thy mercies!
read

to. read on, said she, the blessedst
Oh reading that ever I heard, the
at I comfort whereof doth sweeten
t I my Soul. When he came to ver.
the 34. Father I will, that they
r to whom thou hast given me, be
old one with me. Stay, said she, and
ber let me meditate on the good-
t of ness of the Lord, for now I
y of perceive and feel the counte-
pray nance of my Redeemer, Christ
for is turned towards me, and the
ven bright shining beams of his
she mercy are spread over me.
Oh Oh! happy am I that ever
for I was born, to see this blessed
et day: Praise! praise! Oh praise
for the Lord for his mercies; he
ul! hath brought me out of dark-
on- ness, and the shadow of death.
es! Oh sweet Saviour, shall I be
ead F one

one with thee, as thou art one with thy Father? and wilt thou glorifie me with that glory which thou hadst with the Father before the World was? And dost thou so love me who am but dust and ashes, to make me partaker of thy own glory? What am I poor wretch, that thou art so mindfull of me? Oh how wonderful is thy love, &c. *Thus she continued ravished in spirit, and triumphing in Gods praises till her last. At last with a sweet countenance and still voice, she said, my warfare is accomplished, and mine iniquities are pardoned; Lord, whom have I in Heaven but thee? and I have none on Earth but thee;*
my

my flesh faileth, and mine heart
also ; but God is the strength
of my heart, and my portion
for ever ; He that preserveth
Jacob, and defendeth *Israel*, he
is my God, and he will guide
me unto Death ; guide me
O Lord my God, and suffer
me not to faint, but keep my
Soul in safety : *And with that*
she presently departed this life.
Thus we see how useful the
holy Scripture is to every
Christian Soul ; and how God
thereby gives comfort to those
who are his, when all other
comforts fail them : make it
ever therefore thy delight, and
thy daily companion ; for take
all the rarest writings now ex-
tant in the world, none of

them all can thus raise up a drooping Spirit, or disconsolate Soul, from the depth of wo and horror; none of them can fill the heart thus brimful of sweetest peace; none of them all can thus enlarge and entranse the Spirit to extasies of Heavenly Joy, and ravishments, through apprehensions of Gods love, and mercy; above grief, above temptation, above sin, above all fear of Death, that King of Terrours; as this blessed word of God can: who would not now labour to understand the Scriptures; who would not treasure up, and kiss, and embrace, and greedily swallow down these Soul-reviving Cordials.

CHAP.

CHAP. XLVII.

IN Civil things follow the most, in matters of Religion the fewest, in all things follow the best; so shall thy ways be pleasing to God; so shall thy behaviour be plausible with men; but follow not a multitude in the evil of Sin, lest thou share with the multitude in the evil of punishment; the number of the offenders diminisheth not the quality of the offence. As the multitude of suiters draws more favour to the suit; so the multitude of sinners draws more punishment upon the sin; the number of Fagots encreaseth the fury of the fire.

CHAP.

CHAP. XLVIII.

HAth any wounded thee with injuries, meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. It is more noble by silence to avoid an injury, then by Argument to overcome it.

CHAP. XLIX.

LEt not mirth be thy profession, lest thou become a make-sport: he that hath but gained the Title of a Gester, let him assure himself the fool is not far off: wrinkle not thy face with too much laughter,

laughter, lest thou become ridiculous. The Suburbs of folly is vain mirth, and profuseness of laughter is the City of Fools; yet be not too sodd, lest thou be thought sullen; nor too austere, lest thou be thought male content; not too demure, and precise, lest thou distast the company, and incline to melancholly, then which nothing can be more hurtful to body or mind.

CHAP. L.

VERTUE is nothing but an act of loving, that which is to be beloved; and that act is prudence, from whence not to be removed by constraint is fortitude; not to be allured

allured by inticement s is temperance, not to be diverted by pride is justice, the declining of this act is vice.

CHAP. LI.

Love thy neighbour for Gods sake, and God for his own sake, who created all things for thy sake, and redeemed thee for his mercy sake; if thy love hath any other object, it is false love; if thy object hath any other end, it is self love.

CHAP. LII.

IF thou desirest rest unto thy soul, be just; he that doth no injury, fears not to suffer injury; the unjust mind is alwayes in labour, it either practiseth

practiseth the evil it hath projected; or projects to avoid the evil it hath deserved.

CHAP. LIII.

CONSIDER what thou wast, what thou art, and what thou shalt be; thy first being was rude and indigested clay, thy now being is clay refined, but decaying, and thou hast-
nest to return from whence thou art, for dust thou art, and to dust thou shalt return. CON- sider what's above thee, what's beneath thee, and what's within thee: God's all-seeing Eye is above to observe thee; his Almighty hand to protect, punish, or reward thee, according to thy doings; Hell is beneath to tempt thee here,
and

and to torment thee hereafter; within thee is thy conscience, a thousand witnesses against, or for thee. These considerations will bring to thy self humility, to thy neighbour charity, to the world contempt, and to God obedience, which will Crown thee with eternal felicity.

CHAP. LIV.

Charity is a naked Child, giving honey to a Bee without wings; naked, because excuseless, and simple; a Child, because tender and growing; giving honey, because honey is pleasant and comfortable; to a Bee, because a Bee is laborious, and deserving;

ing; without wings, because wanting and helpless: if thou denyest to such, thou killest a Bee; if thou givest to other then such, thou preservest a drone.

CHAP. LV.

LEt anothers Passion be a lecture to thy Reason; and let the Ship-wrack of his Understanding be a Sea-mark to thy Passion, so shalt thou gain strength out of his weakness, safety out of his danger; and raise thy self a building out of his ruines.

CHAP. LVI.

IF thou expect to rise by the means of him whom thy
Fathers

Fathers greatness raised from his service, to court preferment, thou wilt be deceived; for the more in esteem thou art, the more sensible is he of what he was; whose former servitude will be Chronicled by thy advancement, and glory obscured by thy greatness; however he will conceive it a dead service, which may be interpreted by thee as a merited reward, rather than a meritorious benefit.

CHAP. LVII.

IF thou desirest to take the best advantage of thy self, especially in matters where the fancy is most employed, keep temperate diet, use moderate

derate exercise; observe seasonable and set hours for rest, let the end of thy first sleep raise thee from thy repose; then hath thy body the best temper, then hath thy soul the least incumbrance, then no noyse shall disturb thine ear, no object shall divert thine eye; then, if ever, shall thy sprightly fancy transport thee beyond the common pitch, and shew the magazine of high invention.

CHAP. LVIII.

SO use prosperity that adversity may not abuse thee. If in prosperity thy security admits no fear; in adversity thy despair will afford no hope;

hope, he that in prosperity can foretel a danger, can in adversity fore-see deliverance.

CHAP. LIX.

IF thou contend with any, let thy contention be rather forced then voluntary, rather to defend thy self, then to offend; and on thy part, see that the cause of contention be just, lest the just God contend with thee; strive not in a matter which concerns thee not, lest the issue be thy shame, and just reproof; be ever cautious how thou strivest with a mighty man, lest thou fall into his hands, and he crush thee. The Iron rod doth easily

ly break in pieces the Earthen Pitcher. Be not at variance with a rich man, lest he overthrow thee; for Gold hath destroyed many, and perverted even the hearts of Kings. Strive not in words with him that is full of tongue, for there is no end of his babbling. And strive not with an hasty man, lest he do thee a sudden mischief, which thou canst not prevent, and he himself repent when it is too late. In short, as much as in thee lyeth be at peace with all men, and the God of peace shall be at peace with thee.

CHAP.

CHAP. LX.

L Et not thy Fancy be guided by thine eye, nor let thy Will be governed by thy fancy; thine eye may be deceived in her object, and thy fancy may be deluded in her subject; let thy understanding moderate between thine eye and thy fancy, and let thy judgment arbitrate between thy fancy, and thy will; so shall thy fancy apprehend what is true, so shall thy will elect what is good.

CHAP. LXI.

IF thou desire not to be too poor, desire not to be too rich; he is rich, not that possesseth

feffeth much, but he that covets no more; and he is poor, not that enjoys little, but he that wants too much; the contented mind wants nothing which it had not; the covetous mind wants not only what it hath not, but likewise that which it hath; be not therefore too greedy in desiring riches, nor too eager in seeking them, nor too covetous in keeping them, nor too passionate in loosing them; the first will possess thy Soul of discontent; the second will dispossess thy body of rest; the third will possess thy wealth of thee; the last will dispossess thee of thy self: thou canst not serve God, unless

less *Mammon* serve thee.

CHAP. LXII.

IF evil men speak good, or good men evil of thy conversation, examine all thy actions, and suspect thy self; but if evil men speak evil of thee, hold it as thy honour; and by way of thankfulness lovethem, but upon condition, that they either cease to be evil, or continue to hate thee; however a good conscience without a good name, is better then a good name, without a good conscience.

CHAP. LXIII.

IN thy recited Meditations, when thou hast neither fit companion,

thee, companion, nor good book,
to imploy thy active fancy,
admire the curious works of
thy Creatour in his wonder-
ful dispose of all things; cast
thyne eyes upon the Sun, that
glorious Lamp of Heaven,
whose near approach doth
cloath the mournful Earth in
her summer hue; consider the
constancy, the universal bene-
fit of his light and heat, and
admire his Maker; the lesser
Stars though they borrow
their light, have their influence
upon our Peace, and War, our
health, and diseases; the proud
Ocean, whose restless waves
threaten a Deluge to the
neighbouring Coasts, receives
its checks from the small, and
shutle

shuttle sand; and though it
seem a bar to the passenger,
yet by a ship is made the speedier
passage; the blustering
Winds, who think to controul
the Marriner, by Art are made
to serve his purpose.

1 **O** Sacred Providence, who
from end to end,
Strongly and sweetly movest!
shall I write?
And not of thee! through whom
my fingers bend,
To hold my quill, shall they not
do thee right?

2. For either thy command, or
thy permission,
Lay hands on all; they are the
right and left,

The

The first put on with speed, and expedition;
The other curbs sins stealing pace and theft.

3. Nothing escapes them both;
all must appear,
And be dispos'd, and drest, and
tun'd by thee,
Who sweetly temper'st all; if
we could hear,
Thy skill and art, what musick
would it be!

4. Thou art in small things
great, not small in any,
Thy even praise, can neither
rise, nor fall:
Thou art in all things one, in
each thing many,
For thou art infinite in One,
and All.

5. Thy

5. Thy Cupboard serves the
World, the meat is set,
Where all may reach, no beast
but knows his feed,
Birds teach us hawking, Fishes
have their net,
The great prey on the less, they
on some weed.
6. Nothing ingendred doth pre-
vent his meat,
Flies have their table spreaden
they appear,
Some Creatures have in winter
what to eat,
Others do sleep, and envy not
their cheer.
7. Each Creature hath a wis-
dom for his good,

the The Pigeons feed their tender
off spring crying,
beast When they are callow; but with-
draw their food,
fisher When they are sledge, that need
may teach them flying.

they 8. Bees work for man, and yet
they never bruise
pre Their Masters flower; but leave
it, having done,
den As fair as ever, and as fit for
use:
inter So both the flower doth stay, and
honey run.

not 9. Sheep eat the grass, and dung
the ground for more,
wis Trees after bearing, drop their
leaves for soyl;

The Springs

Springs vent their streams, and
by expence get more,
Clouds cool by heat: Baths by
cooling boyl.

10. Thou hast hid Metalls, man
may take them thence,
But at his peril: when he dig
the place,
He makes a grave, as if the thing
had sence,
And threatned man, that he
should fill the space.

11. Even Poysons praise thee;
should a thing be lost,
Should Creatures want, for want
of heed, their due,
Since where are Poysons Anti-
dotes are most.
Thy help stands close and keeps
the fear in view. 12. And

and 12. And as thy house is full, so
I adore
by Thy curious art, in marshalling
thy goods,
The Hills with health abound,
the valleys with store,
The South with Marble, the
North with Furrs and Woods.

ing 13. Hard things are glorious,
easie things good cheap;
be The common all men have, that
which is rare
Men therefore seek to have, and
care to keep:
The healthy frosts with Summer
Fruits compare.

ti- 14. Light without wind is glass;
warm without weight

and G

Is Wool and Furrs; coole with-
out closeness shade;
Speed without pains a Horse;
tall without height
A servile Hawk; low without
loss a Spade.

All Countries have enough to
serve their need;
If they seek fine things, thou
dost make them run
For their offence; and then
dost turn their speed
To be Commerce, and trade from
Sun to Sun.

16. Nothing wears cloaths but
Man, nothing doth need
But man to wear them; nothing
useth Fire,
But man alone, to shew his Hea-
venly breed; And

and only he hath fewel in de-
fire.

17. When the Earth was dry,
thou madst a Sea of wet,
When that lay gathered; thou
didst broach the Mountains,
When yet some places could no
moysure get;
The Winds grew Gardners, and
the Clouds good Fountains.

18. Rain, do not hurt my flowrs,
But gently spend
Thou hony drops; press not to
smell them here,
When they are ripe, their odour
will ascend,
And at your lodging with their
thanks appear.

19. How barsh are thornes to
pears! and yet they make
A better hedge, and need les
reparation:

How smooth are silks, compared
with a stake,
Or with a stone, yet make no
good Foundation.

20. Sometimes thou dost divide
thy gifts to man,
Sometimes unite; the Indian
Nut alone

Is Cloathing, Meat, and Tren-
cher, Drink, and Can,
Boat, Cable, Sayl, and Needle,
all in One.

21. Most Herbs that grow in
Brooks are hot and dry;

Cold

Cold fruits warm kernels, help
against the wind.

The Lemon juice and rind cure
mutually;

The Whey of Milk doth loose,
the Milk doth bind.

22. Thy Creatures leap not, yet
express a feast,

Where all the guests sit close
and nothing wants,

Frogs marry Fish and flesh,
Bats Bird and Beast;

Sponges non sense and sense;
Mines Earth and Plants.

23. To shew thou art not bound,
as if thy lot

Were worse then ours, sometimes
thou shiftest hands,

*Most things move the under
jaw, the Crocodile not ;
Most things sleep lying, the Ele-
phant leans or stands.*

*24. But who hath praise enough,
nay who hath any,
None can express thy works,
but he that knows them ;
And none can know thy works
which are so many,
And so compleat, but only he
that owes them.*

But if the contemplation of
these Creatures excellencies
seem too low ; let thy divine
fancy carry thee to the top of
Mount Nebo ; and thence take
a prospect of the Land of pro-
mise :

der
Elev
gh,
k,
rk
be
of
ies
ne
of
ke
o-
:
mise: view those Mansions of
Glory purchased for thee with
the precious Blood of God;
hear the heavenly Chorus of
glorified Saints and Angels,
singing *Hallelujah* to him that
sitteth upon the throne, and
to the Lamb for ever. Consider
how the Angels, those
glorious Spirits, ready and
mighty Messengers, whose
number is innumerable, are
sent to encamp about the servants
of the most High, for
their protection and safety;
let thy Soul bath it self in those
rivers of pleasure, which flow
from the refreshing presence
of thy al-sufficient God, and
Saviour; believe that heart-
ravishing complacency which
the

the Holy One of *Israel* taketh in his Spouse the Church, and in every part and member thereof; unto whom he hath confirmed his love for ever, by the death of his dear Son, by the everlasting Covenant of his Grace; and by his many faithful Promises of whatsoever may conduce to her felicity here, or hereafter. These Meditations will stay thy busie mind that it run not out to vain Companions, or unprofitable exercise, for its satisfaction; and will fill thy Soul brim-full of Heavenly Joy.

CHAP.

CHAP. LXIV.

L Et not thy expence exceed thy income, lest thou run in debt; and spend not too much on hopes, lest thou be disappointed of thy hope, and never recover thy expence. As 'tis miserable to live upon the bounty or benevolence of another, so 'tis the highest aggravation of this misery to live a servant, in continual fear of an exacting Creditor; better it is that thou continue in that Estate wherein God hath set thee, though but mean, then for a time to live above it, and after to be brought low. He that falls from on high is in great danger, and shall receive

ceive more damage then he that keeps low. Remember if God hath given thee Children, or other near Relations, they claim a share in what thou hast; and before thou departest hence, fairly part with all; it being the property of every good man, not to deceive, or disappoint any, even in Death; if thy estate mend, thou mayst live up to it, but not above it.

CHAP. LXV.

L Et the greatest part of the news thou hearest, be the least part of what thou believest, lest the greatest part of what thou believest, be the least part of what is true; and
report

report nothing for truth in earnest or in jest, unless thou know it, or at least confidently believe it to be so: neither is it expedient at all times, or in all Companies, to report what thou knowest, or knowest to be true; sometimes it may avail thee, if thou seem not to know, that which thou knowest. Hast thou any secret, Commit it not to many, nor to any, unless well known unto thee.

CHAP. LXVI.

HAst thou a Friend, use him friendly, and abuse him not in jest, or earnest, conceal his infirmities, privately reprove his Errours; Commit thy secrets to him, yet with caution,

caution, lest thy friend become thy enemy and abuse thee.

CHAP. LXVII.

IF any thing befall thee which thou hast neither prudence to foresee, nor power to prevent, nor means to alter, blame not him that sent it, but bear it patiently; for look abroad into the World, and thou shalt see some persons, who neither want discretion to contrive, nor means to effect their designs, yet fail in their success; others who have neither that power nor wisdom, yet prosper in what they take in hand: some impute this success to the influence of the Starrs Predominant in their Nativity; others

others to blind fortune; but 'tis safe for thee to acknowledge him, who is the cause of causes, who oftentimes doth give success to the impious and improvident, disappointing the wise and prudent, that he himself may be acknowledged to be All in All, and that vain man may have nothing after him; yet the wicked shall not alwayes prosper, but the pious and prudent shall at length prevail.

C H A P. LXVIII.

Neither despise, nor overmuch value any small thing; despise it not, for thou knowest not whither it may grow; even those things, whose
beginnings

beginnings have been low,
have grown great ; and thou
knowest not of what use or
disuse it may be unto thee.
The *Lyon* having caught a
Mouse, upon intreaty, let her
go ; not long after, this *Mouse*
hearing the *Lyon* roar, sought
him out, and found him taken
in a Net, creeps to the Net,
and bites the cords asunder,
and so in requital gives the
Lyon an escape. Thou knowest
not how far a small matter
may hurt or help thee ; yet re-
gard it not over-much, lest thy
mind be over-filled with fear
and care : if thou hast an enemy
whose power is small, fear him,
and have alwayes a watchful
eye upon him, lest thy want of
fear

fear make thee secure, and thy security give him strength, and this strength enable him to overcome thee.

CHAP. LXIX.

OF all the passions of thy mind beware of Love, then which, none is more unruly, especially, when the Object is unsuitable, or difficult to be obtained; it will fill thy mind with fear, anxiety, care, and jealousy.

IN Love these vices are, suspi-
ons,
Peace, War, and Impudence, De-
tractions;
Dreams, Cares, and Errours,
Terrours, and Affrights,
Immodest pranks, devices,
sights, and flights,
Heart-burnings, wants, neglects,
desire of wrong;
Loss, continual expence, and
hurt among.

Yet if the object of thy af-
fection be truly desireable, and
facile, thou mayest love, yet
so, that friends be thy Coun-
sellours, and reason thy con-
duct, so shalt thou seldome
miscarry;

miscarry; *Sed vix deo conceditur & amare & sapere*; It is scarce allowed to the Gods, to be in love, and to be wife.

CHAP. LXX.

Above all things shun *Melancholy*, as that which will both impare thy health, delude thy fancy, and discompose thy mind. The *Melancholy* person is apt to think that to be which is not, and things to be as they are not, excellently described by *Democritus Junior*.

Burton's Melancholy.

When I go musing all
alone,
Thinking

Thinking of divers things
fore-known,
When I build Castles in the
Air,
Void of sorrow, and void of
fear,
Pleasing myself with phantasies
sweet,
Methinks the time runs very
swift:
All my joys to this are folly,
Naught so sweet as Melan-
choly.
When I lye musing all alone,
Recounting what I have ill
done,
My thoughts on me then Tyan-
nize,
Fear and sorrow me surprize;
Whether I tarry still, or go,
Methinks

*Methinks the time moves very
slow :*

*All my griefs to this are Jol-
ly,
Naught so sad as Melancho-
ly.*

*When to my self I sit, and smile,
With pleasing thoughts the time
beguile,*

*By a Brook side, or wood so
green,*

*Unheard, unsought for, or un-
seen ;*

*A thousand pleasures do me
bless,*

*And Crown my Soul with hap-
piness :*

*All my joys besides are folly,
None so sweet as Melancho-
ly.*

When

When I lye, sit, or walk a-
lone,
I sigh, I grieve, making great
moan;
In a dark Grove, or irksome
den,
With discontents, and furies
then;
A thousand miseries at once,
My heavy Heart and Soul en-
sconce:
All my griefs to this are fol-
ly,
None so soure as *Melancho-*
ly.

*Met*hinks I hear, *met*hinks I
see,
Sweet musick, wondrous melo-
dy,

Cities,

Cities, towns, and places fine,
Now here, then there, the World
is mine;

Rare beauties, gallant Ladies
shine,

What ere is lovely or divine :

All other joyes to this are
folly,

None so sweet as Melancho-
ly.

Methinks I hear, methinks I
see,

Ghosts, Goblins, Friends, my
fantasie

Presents a thousand ugly
shapes,

Headless Bears, black-Men and
Apes,

Doleful out-cryes, and fearful
sights,

My

My sad and dismal Soul affrights;

*All my griefs to this are Jolly,
None so damn'd as Melancholy.*

Methinks I court, methinks I kiss,

*Methinks I now embrace my
Mistress.*

O blessed dayes! O sweet content!

*In Paradise my time is spent:
Such thoughts may still my fancy move,*

So may I ever be in love:

All my Joyes to this are folly,

Naught so sweet as Melancholy.

When

When I recount loves many
frights,
My sighs, and tears, my wakeing
nights,
My jealous fits, O my hard
fate!

I now repent, but 'tis too late,
No torment is so bad as Love,
So bitter to my Soul can prove:
All my griefs to this are fol-
ly,
None so harsh as Melancho-
ly.

Friends and Companions get you
gone,
'Tis my desire to be alone,
Nere well but when my thoughts
and I,
Do domineer in privacy;
No gemm, no treasure like to
this,

'Tis my delight, my crown, my
bliss,
All my joys to this are fol-
ly,
None so sweet as Melancholy.

'Tis my sole plague to be alone,
I am a Beast, a Monster grown:
I will no light, no company,
I find it now my misery;
The Scene is turn'd, my joys are
gone,
Fear, discontent, and sorrow
come:
All my griefs to this are
jolly,
Naught so fierce as Melan-
choly.

I'll not change life with any
King,

I ravisht am; can the world
bring
More joy, then still to laugh and
smile,
Inpleasant toys time to beguile
Do not, O do not trouble me,
So sweet content I feel, and see;
All my joyes to this are folly,
Naught so Divine as Melan-
choly.

I'll change my state with any
wretch
Thou canst from Goal or dung-
hil fetch,
My pains, past cure, another Hell
I may not in this torments dwell;
Now desperate I hate my life,
Lend me, an halter or a knife:
All my griefs to this are jolly,
Naught so damn'd as Melan-
choly.

H

'Tis

'Tis hard to be cheerful without levity, or serious without *Melancholy*; we verge to extreames; inconveniencies and snares attend all constitutions and complexions, (and like *Sylogismes Sequimur deteriorē partem*) Cheerfulness is most like to do the body good, and the Soul hurt: that therefore soul and body may receive good, and no hurt, be cheerfully serious, and seriously cheerful; while cheerfulness is the sayl, let seriousness be the ballast of the Vessel; if thou want ballast, thou wilt move too swiftly; if thou want sayles, thou wilt move too slowly.

CHAP. LXXI.

IF through the variety of Objects, and the diversity of occasions, thou canst not take an exact account of thy temper, and inclination, when thou art awake, consult thy dreams, which though superstitiously abused by some, yet have their signification; for God revealeth secrets in thoughts from visions of the Night, when deep sleep falleth upon men. If thou frequently spend thy sleep in dalliance, with stolen salutes, and sweet embraces, thy constitution is Sanguine, and thou

hast cause to suspect thy self of wantonness; if in chiding, quarrelling, and finding fault, thy disposition is contentious; if thy dreams be revengeful, remembring and requiting old antiquated injuries, they point out thy malice; if they run upon Gold and Silver, contracts, and projects, for the gaining and encreasing of an estate, they argue thy covetousness: some by dreams have understood the death of Friends at a great distance; yea the very month and day of their own death; thy genius, if hearkned to, will shew thee strange things when thou art asleep, things to come, and things which concern thee, though

though in agitation at a great distance ; yet in this be cautious, though it be the certain experience of many.

CHAP. LXXII.

IF thou be deficient in estate, and thy strength be but small, let thy discretion supply this defect ; gather honey with the Bee from every flower, not regarding the colour of the flower, nor the soyle wherein it grows ; yet with this caution, that thou leave it as fair and sweet as before. Prudence is oftentimes of force where force prevaileth not ; if thou canst not have a

H 3

straight

straight wind to carry thee to thy desired haven, make thy best use of a side wind; yea rather strike Sayle, then perish in the storm: what thou canst not effect by thy self, possibly thou mayst bring to pass by another, or by another way; that Fort which cannot be taken by storm, may by a long siege or surprize be forced to yild. The Dolphin finding himself unable to hurt the Crocodile, by reason of the hard Scales upon his back, which no weapon can pierce, diveth under him, and with his sharp Fins striketh him into the belly, being soft and tender, and so killeth him: attempt what thou canst, and leave things

things impossible unattempted.

CHAP. LXXIII.

IN all thy ways keep in Gods way, and God will keep thee in all thy wayes. If a man travelling in the Kings high way be robbed between Sun and Sun, satisfaction is recoverable upon the Countrey, where the robbery was committed; but if he take his journey in the night, it being an unseasonable time, then it is at his own peril, he must take what falls. If thou keep in Gods way, thou shalt be sure either of Gods protection from danger, or of satisfaction for thy

thy damage; but if thou stray out, thou dost expose thy self to danger.

CHAP. LXXIV.

BE neither too ambitious of, nor too confident in the favour of great men, for thereby thou wilt create many inconveniences to thy self (yet disoblige none) Sometimes their favour is bought at so dear a rate, that 'tis not worth the having; frequently 'tis but of short continuance, and when his favour is gone, thou art exposed more the object of his displeasure then before; or perhaps this great one com-
ing

ing into disfavour with those who are greater then he, thou art brought down with him; whereas thou mightest have stood longer, hadst thou stood upon thy own leggs. A passenger in a Storm, for shelter, betakes himself to the Covert of a fair spreading Oake, where for a time he findeth relief, till at length, he receiveth more damage by the dropping of the boughs, then if he had been exposed to the weather; or a suddain gust of wind happening, teareth down a main Arme of the Oake, which falling upon the poor passenger, maimeth or mischieveth him that fled to it for shelter.

CHAP. LXXV.

MAke Godsglory the ultimate end of all thy actions ; and God shall give thee his everlasting glory when all thy actions have an end. A friend gives me a Ring, i'le wear it for his sake ; A Book, i'le use it for his sake ; A Jewel, i'le keep it for his sake, that is, so as may best express my love, and report his goodness. were we truly thankful to our God, we would then use all his tokens for his sake, and do all things to his glory : we would eat our meat to him, wear our cloathes to him, spend

spend our strength for him,
live to him, and die for him :
however see thou use not
his blessings as *Jehu* did *Jeho-*
rams Messengers, or *David* *Go-*
liabs Sword, to turn them
against their Master ; and fight
against Heaven, with that
health, wit, wealth, friends,
means and mercies, that thou
hast from thence received.

CHAP. LXXXVI.

SEE thou practise, what
thou knowest of the will
of God, and that God who
hath given thee an heart to
do according to what thou
knowest, will give thee an un-
derstanding

derstanding to know what thou shouldest do; but ever let thy inquiry be after those truths which God hath revealed, and not after curiosities. Where God hath set a boundary (as to the mount of old) seek not thou to pass, lest it be to thy ruine.: Curiositie in this kind hath been the Mother of many heresies; when men hath been busily witty, rather to pry into, then believe the profound Mysteries of God. Think not to dive into the Mystery of Christs Incarnation, till thou understand thy own Regeneration: be not like those who busie themselves to know, where *Lazarus* his Soul was, when his body lay three dayes

dayes in the Grave, and in the
mean time care not what be-
comes of their own Souls;
rather bewail, then imitate the
many intrusions upon God
and the things of God that
have been of late. As there
needs a spurr unto good and
saving knowledge; so abrid-
dle unto that knowledge
which is curious and pre-
sumptuous. Blessed is that
knowledge, which maketh
wise to sobriety.

CHAP. LXXVII.

SIn not against thy consci-
ence, lest that which should
be thy chief comforter, prove
thy

thy tormenter; and if thy conscience condemn thee, God who is greater then thy conscience, shall much more condemn thee; be assured, there is no action, though never so secret, though never so small, that can escape the pen of this ready Scribe; but all thou dost shall be recorded, and that so clear and evident, that go where thou wilt, and do what thou canst, the characters thereof shall never be cancell'd or raced out, till God appear in Judgment. And as there is no greater peace on this side Heaven, then the peace of Conscience; so there is no greater torment on this side Hell then a wounded Conscience.

ence. Though the World
should rattle about thine ears,
and the waves of affliction beat
never so hard upon thee, yet
thou may'st sit merry at the
feast of a good Conscience, as
secure as that child which in a
Ship-wrack was with his Mo-
ther upon a planck securely
sleeping, whom when she awa-
ked, with his pretty counte-
nance sweetly smiling, asked
a stroake to beat the naughty
waves, as if they had been his
play-fellows; Oh that sweet
harmonious melody, when this
Bird in the bosome sings clear!
Oh the Peace and Comfort
of innocency, the tranquility
of a spotless mind! Oh the
serenity! No *Spanish* skie so
clear

clear as a good Conscience. On the contrary *Philo Judæus* reporteth, that *Flaccus* play'd all the parts of eruelty that he could invent against the *Jews*, for their Religion; but when the doom of *Calligula* fell upon him, and he was banished to *Andros*, an Island near *Greece*, he was so tormented with the memory of his bloody iniquity, and the fear of suffering for it, that if he saw any man walking softly near unto him, he would say to himself, this man deviseth to work my destruction; if he saw any go hastily, surely this is not for nothing, he maketh speed to kill me; if any man spake him fair, he suspected that

that he would cozen him, and sought to entrap him; if any talked roughly to him, then he thought that he contemned him; if meat were given him in ample manner, this is but to fat me as an Ox for the slaughter: thus his Conscience, that he had so often abused, did ever mind him, that some vengeance was to follow either from God or Man, or both. If thou sin often against thy Conscience, at length it will remember thee, (and all the comforts of Musick in the World cannot stop its cry) that nothing but destruction waiteth on thee; if thou walk abroad, *Sonus excitat omnis suspensum*, thou wilt be afraid of
of

of every leaf that shakes; if thou stay at home nothing but horreur attends thee; in the day thou art struck with variety of sad apprehensions, in the night thou art troubled with fearful dreams, and strange apparitions: Such is the Hell of a guilty Conscience.

CHAP. LXXVIII.

BE neither too much affected with the vaine applause of the multitude, nor too confident in their uncertain opinion; for whom to day they cry up, they will cry down to morrow. None ever more careful
in

in Gods house then *Moses*, none deeper in his favour, none more graced with Miracles, none more careful of the peoples good, or more honoured by them, yet if they be once distressed and straightned in their provisions, they will stone *Moses* to death, and set up a new Governour. How did the people at first entertain *Paul*? even as an Angel of Light, and were ready to pull out their eyes for him: not long after, hearkning to Seducers, *St. Paul* was accounted their enemy, and they ready to pull out his eyes, and give them to their false Apostles: Our Saviour Christ shall have *Hosannah* to day, and the next day

day they cry out *Crucifie* him. Nothing more unconstant, then the Multitude; thou canst not tell where to find them; nor when thou hast them; nothing more ungrateful; thou canst make no account of any recompence from them; in short, therefore be as far from desiring their love, as fearful to deserve their hatred; ruine lies in both; the one will hugg thee to death, the other will crush thee to destruction; to escape the first, be not ambitious; to avoid the second, be not seditious.

CHAP. LXXIX.

L Et the providence of the
Ant, and the prudence of
the

the worldly wise instruct thee
for thy Souls health; the Ant
by Natures instinct layeth up
her store for winter; the wise
provide a cloak for the wet,
a staff for old age, a scrip for
the Journey, and a banck of
money to flye to, when occa-
sion serveth; see thou lay
up for thy self treasures in
heaven, which cannot be spoy-
led by hostile invasion, nor
wrung from thee by power, nor
won by law, nor mortgaged by
debt, nor impaired by publick
calamity, nor changed by Kings
or Parliaments, nor violated
by death it self: get assurance
of Gods favour by the lively
exercise of unfeigned faith,
the daily practice of serious
Repentance,

Repentance, and the frequent use of fervent Prayer, whereby thou mayst be enabled to stand in the evil Day, and bear up with joy and peace in the worst of times, the hour of Death, and the day of Judgment.

CHAP. LXXX.

SEE thou promise not to thy self more felicity, peace, or comfort from this world then it can give. A Velvet slipper cannot cure the Gout, neither can a down bed give ease in an Ague fitt; all second causes move in a subserviency to the cause of Causes: whatso-
ever

ever is here below, is but a pipe of conveyance from God the fountain of all good, and there be many wayes whereby these pipes become stopt, many interruptions, crosses, and disappointments attend us in our best estate. *Jonah's* condition was but bad at best, to be tossed too and fro in a dangerous Ship, the bones whereof aaked with the violence of every surge, that assayled it; the Anchors, Cables, and Rudders either thrown away, or torn in pieces; at length he is cast into the Sea, a merciless, and implacable Sea, roaring for his life, more then ever Lyon roared for his prey, the bottom whereof seemed as low to him

him as the bottomless pit, and no hope left to escape, by Ship, or Boat, no *Tabula naufragii*, no plank or piece of board appearing whereby to recover the Land; beside all these, to fill the measure of his sorrow up to the brim, the burning of Gods anger against his sin, like a river of Brimstone; this is our case in this vail of misery; we are tumbled and tossed in a vessel as frail as *Jonah's* Ship, which every stream of calamity is ready to dash in pieces; every storm of disease able to split; where oftentimes neither Anchor nor Rudder is left, neither head, nor heart, nor hand, in case to give any comfort, where though we have
the

the kindness of Friends, the duty of Children, the obedience of Servants, the convenience of wealth, and the advice of Physicians, we cannot use their service ; where we have a grave before us greedy to receive, but never to return until Worm's have consumed us : But if the anger of God for our sins accompany all these, it will be a woful adventure for that man, when the sin of his Soul and the end of his Life, shall meet together, as the trespass of *Jonah*, and his being cast out of the Ship.

CHAP. LXXXI.

DEfer not thy Repentance,
lest thou be denyed Pardon,
I don,

don. Late Repentance is seldom true. He that hath promised thee pardon upon thy repentance, hath not promised life till thou repent; and every day thy Repentance is deferred, thou hast a day more to Repent of, and a day less to repent in. 'Tis folly beyond expression, while the Ship is sound, the tackling sure, the Pilot well, the Saylor strong, the Gale favourable, and the Sea calm, to lye idle at road, carding, dicing, drinking, burning seasonable weather; and when the Ship leaks, the Pilot is sick, the Marriners faint, the storm boysterous, and the Sea tumultuous, then to lanch forth, and hoyft up sayl for a voyage

voyage into far Countries. Such is the skill and ease of evening repenters, who in the morning of youth, soundness of health, and perfect use of reason, will not weigh Anchor, hoyst up Sail, and cut the Cables that with-hold them from seeking God, but feed themselves with a fond persuasion that when their reason is distracted, their senses astonied, all the powers of their mind and parts of their body distempered, they shall leap into heaven with a *Lord have mercy upon us* in their mouths, and become Saints at their death, who have demeaned themselves like Devils all their life. But think

not if thou serve Satan, and thy youthful lusts, with full dishes; that God will accept the abject scraps of old age. 'Tis easier to pass the Foard in the morning when the water is low, then in the evening when the banks are full. By delay thy account is encreased, thy debt augmented, thy enemy grows stronger, thy self the more enfeebled, and all the difficulties of conversion daily more and more multiplied upon thee.

CHAP. LXXXII.

AS the wise Physitian gives not the same physick to all Patients, nor in the same proportion, but he fitteth it in

in quantity and quality to every ones constitution, strength and disease; giving to one a Pill to purge him, to another a cordiall to restore him; one must be lanced, another must be healed; one must have sauce to quicken his appetite, another must fast it out, and be cured by abstinence. Thus the Lord in wisdom dealeth with the sons of men, he giveth that allowance to every one that he knoweth to be most requisite, respecting the person of none, but doing good to all, as their state and condition doth require; one is bettered by liberty, another by restraints; one being ingenious by nature is made better by benefits, another

ther of a more servile disposition is made worse, and only mended with threats, and punishments; one man is fit to be rich, another to be poor; one for the Court, another for the Cart; thus every one hath his Portion, his Station allotted him by God in his wisdom and goodness. See thou pay God that tribute of praise and acknowledgment which is due for the portion he hath given thee, lest thy ingratitude deprive thee of his benefits, or lest they prove pernicious. Rivers receiving their fullness from the Ocean, pay their Tribute by returning back their streams; which homage, if they should deny, their swelling

ling waters would break down
their banks, and drown the
Country.

CHAP. LXXXIII.

HAVE frequent and seri-
ous thoughts of the last
and dreadful day of Judgment,
when thou must appear, and
when all thy actions, with all
their circumstances, will be
weighed in the ballance of
equity, by the impartial judge
of all; whom thou canst not
pervert with bribes, nor per-
swade with Rhetorick, nor
move with tears; but thy
doom shall pass according to
thy desert: and if sentence pass

I 4

against

against thee, it can never be reversed, for from this high Court of Justice there lyeth no appeal; and as the Sentence, so shall be the Execution, which will neither be delayed, nor can be avoided. And think not to appear before this Tribunal in thy scarlet Robe, thy rich attire, or with thy Golden Scepter. Those sparkling Diamonds, and that curious dress, which may commend thee to the blind world, will not be valued here; this Sin revenging Judge knoweth no distinction, but of good and bad. It is reported of a Christian King of *Hungary*, that being sad and pensive at the remembrance of his sin, and
the

the thoughts of his appearing before the Judgment Seat of Christ; his brother a resolute Courtier observing him, and understanding the Cause, made a mock of it, (as gallants use to do) accounting it nothing but a melancholy dump: The King replies not at present; but the custom being that if the Executioner found a Trumpet before any mans door, that man without delay or further tryal, is had away to Execution; hereupon the King commands his death's-man in the dead time of the night to sound his Trumpet before his Brothers door; who hearing the Messenger of death, springs in, pale, and trembling,

into his Brothers presence, beseeching the King to let him know, wherein he had offended him; Oh Brother (replies the King) thou hast not offended me; but if the sight of thy Executioner be so dreadful to thee; shall not we miserable sinners tremble to appear before Gods Tribunal?

CHAP. LXXXIV.

AVoid as well the occasion and appearance of evil, as the evil it self. The appearance of evil will blast thy good name, for men judge according to appearance; and an evil occasion frequently produceth

produceth an evil action. Look what a clear Fountain is to the thirsty, what the shade is to the weary Travelour, such is occasion to corrupt nature. *St. Augustine* maketh mention of his friend *Alipius*, that having resolved never to look upon the Fencers Prizes, was through the importunity of friends drawn along to the Theatre, where these bloody sports were performed, protesting, that he would keep his eyes shut all the while he was there; the people giving a suddain shout, he looked about to see what the matter was, whereupon he became pleased with the sport, which before he had abandoned. He
that

that toucheth Pitch shall be defiled therewith. Remember *Dinah* the Daughter of *Lea*, who went forth a Virgin to see the Daughters of the Land in their sports, and May-games, but was defiled before her return.

CHAP. LXXXV.

BUse not thy self in matters which concern thee not; if they succeed well, thou art not concern'd; if ill, thou shalt have blame for thy intermedling. God hath given to every Tree its proper work, to bring forth its own fruit; every

every Bird to build her own nest ; to every man a Calling, which if attended, will find him employment, and yield him profit ; but observe, he that's busie abroad, either wanteth business, or neglecteth his business at home. See thou hasten not to give counsel in any case, the event whereof is doubtful ; if the event happen according to expectation, it will be imputed to the discretion and industry of him that managed it ; if otherwise, it will be fathered upon thy ill counsel.

CHAP.

CHAP. LXXXVI.

Et thy care be to secure
 thy principal concerns:
 Lesser damages are recoverable. Get thy eternal Inheritance made sure, and the evidence thereof sealed, and it will abundantly answer all the discouragements or allurements this world can put upon thee. *Henry* the Fourth late King of *France*, being told of the King of *Spain*s ample Dominions, that he was King of *Castile*; and I (quoth *Henry*) am King of *France*: That he was King of *Navarre*; and I

CHAP. LXXXVI. am

am King of *France* : That he was King of *Naples* ; and I am King of *France* : That he was King of both the *Cicilia's*, *Nova Hyspania*, of the Western *India's* ; and I am King of *France*. He thought the Kingdom of *France* equivalent to all these. One hath more wit and learning than thy self, yet thou art a Christian ; another hath more Gold and Silver, yet thou art a Christian ; a third hath more honour and better preferment in the World, yet thou art a Christian ; a fourth hath richer attire, goodlier possessions, fairer buildings, and more delicious fair, yet thou art a Christian ; which consideration alone

alone, weighed in the ballance of the Sanctuary, will weigh down all the excellencies and glory this world can give, bear up against all the necessities, perturbations, and disappointments, this world can inflict upon thee.

CHAP. LXXXVII.

WHOM thou canst not know by himself, thou mayst learn in part by his companions, for as is the man, such will be his companions, whom he chooseth, and in whom he delighteth. As light and darkness agree not, but mutually expel

expel each other, so the unjust man is an abomination to the just, and he that is upright in the way is an abomination to the wicked. As the chased Deer will not be admitted of the Heard, for fear the Hounds in pursute of him, fall on them; in like manner a knot of bad-good-fellows perceiving one of their society to become another man, they will decline him, preferring his room before his company; he shall no longer be welcome in their company, then he is willing to sing his part in the jovial consort. *Augustus Caesar* desirous to know the inclination of his Daughters *Livia* and *Julia*, diligently observed who came
to

to Court them, and perceiv-
ing that grave Senatours talk-
ed with *Livia*, Riotous and
wanton youths with *Julia*, he
presently discerned their se-
veral humors.

CHAP. LXXXVIII.

BE not too ambitious of be-
ing a Court favourite, nor
too confident in Court promi-
ses, nor too proud of Court
preferment; the first will va-
nish upon the least disgust;
the second is easie to be for-
gotten; the third doth often
end in ruine. Look upon a
gallant Ship well rigg'd, trim'd,
and tackl'd, and man'd, and
munition'd,

civ. munition'd, with her top and
alk. top gallant, and her spread
and Sayles swelling with a full
he gale in fair weather, putting
se out of the Haven into the
smooth Main, and drawing
the Spectators eyes with a
well-wishing admiration; but
soon after the same Ship is
split upon some dangerous
Rock, or wrecked by some
or disastrous Tempest, or sunk by
ni some Leak sprung in her by
it accident: Such is the Court
a favourites condition. To day
like *Sejanus* he dazleth all
mens eyes with the splendour
n of his glory, and with the
a proud beak of his powerful
prosperity cutteth the waves,
d and ploweth through the press
of

of the Multitude, scorning to fear any remora at his Keel below, or any cross winds from above; and yet to morrow in some storms of unexpected disfavour, springs a leak in his honour, and sinks in the quick-sands of disgrace, or dash'd against the Rocks of displeasure is split and wreck'd in the charybdis of Infamy, and so concludes his Voyage in misery and misfortune.

CHAP. LXXXIX.

L Et thy serious thoughts of Eternity like a perspective-glass, present it near; considering thou art alwayes upon
the

the verge of that estate, where time and change shall be no more. *Xenxis* that famous Painter being slow at his work, and suffering no Piece of his to go abroad without often reviewing; and being demanded why he was so curious, and so tedious in the use of his Pencil, answered, that what he Painted, he Painted for Eternity; even so, what thou dost shall be transmitted to Eternity; but what thou hast will perish with the using; be careful therefore rather of what thou dost, than what thou hast; neglecting rather thy Temporal than thy Eternal concerns.

CHAP.

CHAP. XC.

Neither contemn, nor superstitiously fear the Constellations and Signes of Heaven / God hath set them above thee, to the end, thou shouldst observe them; he himself sits above them, to the end, thou shouldst not fear them, but him who is Lord of all; 'tis true, they are Gods voice, but not easie to be understood, either what they mean, or whether judgment, or mercy, if Judgment, whether Sword, Plague, or Famine, or some other effect of the

the Divine displeasure ; or whom they mean, what Kingdom, Family, or Person ; or when they mean it, whether this or the next, or many years hence ; rather hearken to his voice in the Holy Scripture, which is most certain, and tells thee plain, that he is long suffering, and of great pity, yet will at length plentifully reward the wicked doer, and relieve the oppressed.

C H A P. XCI.

Take heed lest being desirous to become a wit in jest, thou become a fool in earnest

earnest; for commonly they are the trifling things of this World, which serious men have to do withal, when they have nothing else to do; their greatest business then being to laugh, and their reward to be laught at. Some are so unhappy in having happy wits, that they make their wits their happiness, jesting themselves out of all that is earnest.

CHAP. XCII.

I Conclude, these my mean Animadversions with the authentick Adagies of the wisest that ever writ, which if well

well understood, and duly applied, will serve and satisfie thee in most of thy concerns, being of Divine Authority.

1. A Prudent man concealeth knowledge, and keepeth his mind till afterwards; but the heart of the fool proclaimeth foolishness, he uttereth all his mind.

2. He that walketh with wise men, shall be wise; but a companion of fools shall be broken.

3. Devise not evil against thy
K

thy neighbour, seeing he liveth
securely by thee; debate thy
cause with thy neighbour him-
self, and discover not a secret
to another, lest he that hear-
eth it put thee to shame, and
thine infamy turn not away.

4. Withdraw thy foot from
thy neighbours house, lest he
be weary of thee, and so hate
thee.

5. He that is slow to wrath
is of great understanding, but
he that is hasty of spirit ex-
alteth folly.

6. A soft answer turneth away wrath, but grievous words stir up anger.

7. The wrath of a King is as the messengers of Death, but a wise man will pacifie it; for by long forbearing is a Prince perswaded, and a soft tongue breaketh the bone.

8. Many seek the Princes favour, and every man is a friend to him that giveth gifts; a gift in secret pacifieth anger, and a reward in the bosome strong wrath.

9. Make no friendship with an angry man, and with a furious man thou shalt not go;

lest thou learn his wayes, and
get a snare to thy Soul.

10. He that answereth a
matter before he hear it, it is
folly and shame to him. Speak
not in the ears of a fool, for
he will despise the wisdom of
thy words.

11. A prudent man fore-
seeth the evil, and hideth him-
self; but the simple pass on,
and are punished. Happy is
the man that feareth alwayes,
but he that hardneth his heart
falleth into mischief.

12. Remove not the old
Land-mark, neither enter into
the field of the fatherless, for
their

their Redeemer is mighty.
Rob not the poor because he
is poor, neither oppress the
afflicted in the Gate; for the
Lord will plead their Cause,
and spoyle the Soul of those
that spoyled them.

13. Rejoyce not when thine
enemy falleth, and let not
thine heart be glad when he
stumbleth, lest the Lord see it,
and it displease him, and he
turn away his wrath from him.

14. Whoso keepeth his
mouth and tongue, keepeth his
Soul from trouble.

15. The rich ruleth over
the poor; and the borrower

is servant to the lender.

16. Let another man praise thee, and not thy own mouth; a stranger, and not thy own lips.

17. He that delicately bringeth up his servant from a Child, shall have him become his Son at length.

18. Accuse not a Servant to his Master, lest he curse thee, and thou become guilty.

19. Look not upon the Wine when it is red, when it giveth his colour in the Cup, when it moveth it self aright: at the last it biteth like a Serpent,

pent, and stingeth like an Ad-
der.

20. There is no wisdom, nor
understanding, nor Counsel
against the Lord.

*Αρδαίη Βασιλῆ [πάντες] ἡβξα Θιῶ.

The



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